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When Father Is Strict

A boy is likely to complain when his father is strict. What he ought to do is to thank God for a father who knows what he is about.

A farmer had an only son, of whom he was exceedingly fond. No matter what tricks he played, never would he punish him. In consequence the lad became wild and wayward. When twelve years old, he ran away from home and joined a band of vagabonds. For twenty years the father never heard of the truant son. Then it happened that he had to make a long trip with a considerable sum of money upon his person. Traveling through a stretch of tall timber, he was suddenly halted by a brigand and told to surrender his money. With heavy heart the old man bowed to the inevitable and put the bag of gold into the hands of the robber. At that moment the latter cast a keen glance at the face of his victim and asked, "Do you know me?" "No," the old gentleman replied. "I am your son," thereupon said the robber, at the same time returning the bag. "If you had trained me the way you should have when I was young, I should have been a credit to you. As it is, I am a disgrace to you and a pest for society." Having said this, he turned and leaped back into the timber. And the father? What comfort had he? He had sown indulgence. Now he reaped contempt.

A boy who is allowed to do as he pleases may think that he is free. A boy who is all the time under the authority of a strict father may at times chafe under his vigilant eye. Either way, when the lad is himself a man, he will understand that fatherhood is a solemn affair. A father who indulges a wayward boy sacrifices him to the devil, and soon or late the time will come when the son will be aware of the fact. —Selected

News and Notes



E.L.C. Receives Citation

At a festive interlude in the work of the Joint Union Committee meeting at Northfield, Minn. July 10-12, the Committee through Dr. Henry F. Schuh, president of The American Lutheran Church, presented the Evangelical Lutheran Church a statement of congratulation on the recent 40th anniversary. The citation was received by the E.L.C. President, Dr. Fred A. Schiotz and president emeritus, Dr.

J. A. Aasgaard.

The picture shows the event. From left to right: Dr. William Larsen, President of the UELC, Dr. Henry F. Schuh and Dr. Fred A. Schiotz.

PLEASE NOTE: Acknowledgments crowded out of this issue. They will appear next week. —L. P. H.

CLERGYMAN'S TESTIMONY IN HIGH SPOT IN BIAS TRIAL

Knoxville, Tenn. —An account of a white Baptist clergyman of how he was beaten by a group of pro-segregationists last December after he escorted six Negro students to integrate Clinton High School marked the high spot of a jury trial of 15 persons in Federal Court here.

Speaking carefully in meticulous detail, the Rev. Paul Turner, pastor of the First Baptist church in Clinton, told an all-white jury of the beatings he received at the hands of an angry Ridge plant worker, one of the defendants.

They are accused of criminal contempt of a Federal Court order restraining them from interfering with Negro pupils going to the high school after it had been integrated.

Asked by a defense lawyer during a cross-examination why he took the lead in escorting the Negroes to classes, the minister replied:

"I was acting as one Christian, sir."

Shortly after the assault, Mr. Turner received assurances from ministers' associations and councils of churches that they sympathized with the position he had taken.

Thousands of wires and letters were sent to him from individuals and groups—both civic and religious—saying that the incident had "awakened a national conscience" on the problem of school integration in the South.

One of the defendants on trial included Frederick John Kasper, a 34-year-old Northern agitator against racial integration. The others were residents of Clinton or Anderson County.

DATES SET FOR ORGANIZATION OF NEW CHURCH BODY IN 1961

The civic auditorium in Minneapolis has been tentatively engaged by the Joint Union Committee for April 26, 1960, with a view to holding a public service in it on Sunday, April 26, and sessions of the constituting convention of The American Lutheran Church on succeeding days.

This action, taken by the JUC at a meeting July 10-12 at St. Olaf College, Northfield, Minn. supersedes a decision made earlier by the JUC to use the period of May 8-15 for the

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JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Hanns Lilje - Stalwart of God

NLC News Bureau

p Hanns Lilje of Hannover, Germany, is a short, man of 58 whose cherubic appearance masks the i of will and certainty of conviction of a Christian s faced violent death for his faith.

resident of the Lutheran World Federation, Bishop the titular head of the largest Protestant denomina- earth.

also Bishop of the Evangelical Church of Hannover, at of the United Lutheran Church of Germany, vice an of the Evangelical Church in Germany, and mem- the Central Committee of the World Council of es—all honors he has earned in the decade that has since the years of suffering and persecution he endur- er modern totalitarianism.

y he's physically robust again. His round, full face, a white-fringed bald head, is the picture of smiling His blue eyes reflect the peace and serenity of a no has plumbed the depths of God's love.

s different in April of 1945 when American soldiers Nuremberg and threw open the doors of the Nazi There they found a gaunt and wan Hanns Lilje. hand and foot in his solitary cell. Weak from black spots danced before his eyes when he tottered s cot. His execution had been only a matter of hours But he was ready. He had been preparing for days. low prisoner had whispered to him the procedure his ptors would follow. He would be told to stand on a tool and place his neck in a noose dangling from the of a remote cell. Then his guard would kick the way and leave. He would gasp his last strangling alone.

shop Lilje, now in this country to take a leading the Third Assembly of the LWF at Minneapolis, 15-25, claims he never felt alone in any of the Nazi where he spent nine months during World War II. longer his imprisonment lasted, he says, the more it became that there was an unseen power present him and the other churchmen imprisoned with him ying the Hitler regime.

as much stronger than that of the common political ce," he adds, "it was the power of the Christian And as one after another of us recognized this fact, use of its power increased . . . One can pray, even ained hands."

ent hours every day in prayer and meditation. And then execution of his death sentence seemed immi- e spent another hour in which he sought courage to that stool.

oked up to Christ in Gethsemane and asked that my should not tremble," he says.

the cheerful clarity of one who has ceased to cling he could speak courteously to the jailer who clamp- his fetters, and even assist one particularly green S. S. guard who did not understand how to close a oe of handcuffs.

the prison doors swung open to freedom, men and wept for joy. Hanns Lilje stood silent. Some braided him. He tried to explain. The wall between ble and the invisible had become very thin. Despite ef and thankfulness, he was asking himself if his trial had done all that it should in cleansing, purify- giving him new strength.

alized," he says, "that the way back to life would be ng and very difficult."

mits his first sermon after liberation was not ac- to his hearers. In the prison chapel itself he tried h forgiveness, turning the other cheek. People were ly for it.

In a little more than two weeks the LWF Assembly will open at Minneapolis. One of the most prominent figures at the Assembly will be Bishop Hanns Lilje.

His second sermon went better. This he preached in a packed church with the windows gone and the roof partially destroyed. Outside the gaping windows nearly a thousand more had gathered. After years under a dictator who told everyone where to go and what to do, people were floundering, dazed, lost. They listened avidly to this man who had defied the Gestapo for the sake of the Gospel, whose "crime" had been that he always "drew such large crowds."

"The only way out of darkness and misery," Hanns Lilje proclaimed, "is the road of obedience to God."

He returned to his administrative duties in the office of the Church of Hannover. There he plunged into the welfare and relief work of the Church. In certain quarters his name was spoken of for the presidency of the new West German Republic. He refused. He was a churchman, first and last.

But he was a churchman who felt the Gospel message must be related to the problems with which people were living. Together with other church leaders, he disputed the view that in politics the Church must be blindly loyal to the State, no matter what the State did. The Church, these men said, has a responsibility in temporal affairs.

Bishop Lilje has been a prime mover in the formation of Evangelical Academies, or discussion groups. To these, members of various professions, doctors, lawyers, teachers, students, housewives, are invited to talk over the problems of today's Germany.

Organizing a conference of journalists, he set the subject simply as "Hitler." Most of the best known news men in the country came—men who had fought Hitler and men who had sincerely and mistakenly supported him. They delved into the historical reasons for Hitler's rise, the shortcomings of both the conservatives and the socialists.

"We showed," says Bishop Lilje, "that many people who never took an active part in Nazi activities may still have paved the way for the Nazis by neglecting the philosophical and religious issues involved."

The Bishop is determined that the Church must be a factor to be reckoned with henceforth in German life. It must stand in the forefront of public affairs and never again descend to "live in a ghetto" as was the case under Hitler.

And he is determined, too, that in the heady new econom- ic expansion of Germany, moral consciousness shall not be usurped by creeping materialism. He labors constantly to keep the Christian spirit of love and sacrifice alive and to inject Christian principles in practical politics and every- day life.

He used every means, including the services of an Amer- ican Lutheran expert on stewardship and evangelism, to build an active, effective lay participation among members who had traditionally gone to the church when it was an arbitrary state institution only for marriages, births and funerals, and seldom in between.

He has helped establish the "Kirchentag," or church day rally, to replace the hypnotic mass rallies of the Nazis. A few years ago, 300,000 people gathered in the huge stadium Hitler built in Berlin, people from East as well as West Germany. A cross towered where the swastika formerly stood. And where the hoarse voice of the dictator once poured frenzied invective through the loudspeaker, the Bishop spoke the Gospel message of love.

At last year's Kirchentag, again speaking to people from both East and West Germany, Bishop Lilje took the 23rd Psalm for his text. "And Thou preparest a table before me in the presence of mine enemies," he said, and went on: "We are all going home to face enemies, but remember,

(Continued on Page 14)

Church News from here and there

CHURCH GAINS ATTRIBUTED TO QUEST FOR RESPECTABILITY

The United States is not turning to religion as strongly as rising church membership figures would indicate, Dr. Ronald E. Osborn, a professor at the Butler University School of Religion, said at Chicago.

He added that churches have become an acceptable pattern of American life at a time when the pressure to conform is a powerful force. Therefore, he said, "one cannot be sure whether an applicant for church membership is seeking salvation or social respectability."

Dr. Osborn addressed executives of Disciples of Christ national agencies who met to plan future long-range programs for the denomination. Theme of the meeting was "Our Mission in the World Today."

The executives also heard Dr. Herbert R. Mundhenke, chairman of the department of economics, Texas Christian University, Fort Worth; and Dr. Ira A. De Augustine Reid, professor of sociology, Haverford (Pa.) College.

Dr. Mundhenke spoke on major economic forces now operating in the world, and Prof. Reid on factors that have meaning for the social and religious causes of today.

Dr. Osborn said the revival of religion may be attributed in part at least to the "deep spiritual need of mankind in every generation, accentuated by the atomic terrors and the mounting pressures of our time."

But although religion is on the increase, he said, "religious considerations have less and less to do with decisions that really determine events in contemporary society."

He added that "Christianity has become a prevailing cult in America and getting baptized is most likely to be a routine act of social conformity."

Dr. Mundhenke said that current economic trends indicate that we shall see more group activity, more recognition of life as an integrated whole, more democracy in all of

WHAT CANADIAN LUTHERANS GIVE per confirmed member

CHURCH	Current	Benevolence
American Lutheran	\$28.77	\$ 4.02
Augustana Lutheran	24.56	5.87
Evangelical Lutheran	42.39	8.30
Lutheran Free	18.50	7.37
Missouri Synod		
Ontario District	27.58	11.00
Man.-Sask. District	26.96	3.61
Alberta-B. C. District	25.63	5.71
U.L.C.A.		
Canada Synod	25.95	10.07
Icelandic Synod	17.93	2.28
Nova Scotia Synod	25.99	5.11
Western Canad Synod	20.26	4.94
United Evangelical Lutheran	35.25	9.09
Average for Canadian Lutherans	26.84	7.21
The above figures are compiled on the basis of 1955 statistics, except in case of Missouri Synod, Alberta-B. C. District, where 1953 statistics are used.		
Other Canadian Churches:	Current	Benevolence
United Church	\$33.17	\$10.07
Anglican Church	27.04	6.48
Presbyterian	36.74	8.20

life's aspects, and more realization that an economic system should serve the general welfare,

"These trends in the economic world are working in favor of Christianity," he said.

"In this great transitional age we are discovering that materialism is not enough," he added, "and that a world-wide cooperative order is seeking to be born."

Dr. Reid suggested that some factors having meaning for today's social and religious causes are the principles of ethical equality, open-class societies, free competition, tolerance, universal literacy and the sacredness of human life and personality.

DR. REEVES CHARGES PRESS OVERPLAYS MIXED MARRIAGES

Dr. Richard Ambrose Reeves, Anglican Bishop of Johannesburg, charged at Dallas, Tex. that "the American press far overplays the idea of mixed marriages—between Negro and white."

"I have never in my life met one member of the black people who expressed the slightest desire for marriage outside of his own racial group," he asserted in an interview here.

Bishop Reeves, an outspoken critic of the South African government's apartheid (segregation) policy, said this country on a speaking tour sponsored by the American Council on Africa, "high church" Episcopal group, and the South Africa Defense Fund.

While in this city, the Anglican prelate was honored at a reception in St. Matthew's Cathedral given by Episcopal ministers. He also spoke at St. George's Episcopal church.

The bishop touched on the case of the South African trials of 156 people accused by the government of treason because they resisted official segregation policy.

He heads the Treason Trials Defense Committee which is seeking more than \$400,000 for the legal defense and family support of the accused. Funds for this purpose are being collected in America for the South Africa Defense Fund.

Dr. Reeves said that although his views were "roundly criticized" by the government for helping to organize the trials defense committee, the church has backed him all the way.

He explained that in South Africa mixing of the races in public schools is forbidden by law.

"I feel personally," he said, "it would be a mistake to m

in these schools at this time. Finally it will come. But right now there is too great a gap in the cultural background of the races." In South Africa, he said, most people worship mainly in churches of their own color "partly because of linguistic problems and because people of different color usually live in different geographical areas."

One is refused admission to our churches," he added, "and some churches have multi-racial congregations. The Africans play as big a part as the white people at the churches' annual

CHINESE CHURCHES NOT EXTINCT SAYS MISSIONARY

Former Protestant missionary in China asserted at East Northfield, Minn., that, contrary to widespread opinion, Chinese churches are not dying or threatened with extinction because of Communist persecution.

David M. Stowe of Boston, national secretary of the American Board of Commissioners for Foreign Missions, said China did not turn Communist because of the "failure" of Christian missions there. He addressed some 300 church leaders at the Northfield Conference on the Christian World Mission, sponsored jointly by four denominations of the National Council of Churches and ten denominations.

Stating that there are hopeful signs for the Chinese churches, Dr. Stowe urged American Christians to take "certain constructive steps" in their relation to Chinese Christians.

"We can pray for them and have a better understanding of their generosity of spirit. We can open every available channel for communication, and we can help them build their own spiritual house in order, especially in race relations and in a program to bring world

A missions leader said the Chinese church was far from extinction. He estimated the number of Christians in that country today is about the same as the number before the Communists came into



ULCA pastor accepts call to Jacksonville, Iowa

Pastor Melvin W. Peterson of Persia, Iowa, has accepted the call extended to him from our church at Jacksonville, near Harlan, Iowa. Pastor Peterson, who was born in 1910, got his college training at Augsburg College, Minneapolis, Minn. and his seminary training at Northwestern Lutheran Seminary of the U.L.C. at Minneapolis, Minn. He has been pastor at Milwaukee, Wis., and Persia, Iowa.

power. He placed that figure at "around 750,000."

Although the Protestant population decreased in the first few years after the Red revolution, he said, there has been a resurgence of religion which is likely to continue.

Dr. Stowe contended the success or failure of missionary efforts could not have had much effect on the loss of China to the free world. He said the "magnitude and complexity of the political and military factors at work" there could not be affected by a relatively small group of missionaries.

He added the Communists are willing to tolerate Christianity and other religion because they believe "it will eventually wither away as archaic in the face of 'socialist' education."

what it was all about. We stopped in front of one group in one little village of Communists that had gathered with their flags waving and they were all giving their shouts and slogans, with their fists clenched in the popular Communist fashion; so we got out, and I told Bishop Jacob, who was accompanying us, to interpret for us. So we quieted the crowd down, and I started preaching to them. I told them what Christ meant to me, that He was the only answer to the world's problems, that I had not come to India to talk politics but had come to talk Christ. And as I began to tell about the change that Christ could give in their lives, they began to drop their clenched fists, until only one man standing in the middle was holding his fists up—but he could not look me in the eye any longer. He looked down; the Holy Spirit was convicting him. I am convinced that the average Communist in India doesn't know what it's all about."

Billy Graham in
To The Far Corners,
by Geore Burnham
(Fleming H. Revell Co.)

BOOK REVIEW

Billy Graham's Diary: "In village after village great crowds had gathered to put up a roadblock to stop us, and police would not let us through until I had gotten up and waved to the crowd. One man stuck a whole bunch of bananas in my hands. People gave us lemons and oranges . . . Some would wave palm branches at us. Word had traveled down the highway that we were coming.

"In one section we passed a number of Communist parades. They were parading with their flags waving and shouting their slogans and songs. We got out for several of them so pictures could be taken. We marched along for about three or four hundred yards with one group. I would wave at them and smile, and they would smile back, because of course, most of them, even though they were in red shirts, waving the hammer and sickle, did not know

Billy Graham's Diary: "Japan does not need our educators. Japan today has the highest literacy rate in the world. The Japanese are the most educated people in the world. There are scores of areas in the United States that need teachers far more than they need them in Japan. Japan does not need our social work. The Japanese economy is one of the most thriving in the world, but Japan does desperately need our message,—the message of Christ. Without Christ, she could easily lead the people of the world back to war in the years to come, as she did in 1941."

Billy Graham, in
To The Far Corners,
by George Burnham
(Fleming H. Revell Co.)

The Washington Observer

By Gerhard Lenski

OUR NATION'S EDUCATORS IN CONVENTION ASSEMBLED

Last week the National Education Association, whose headquarters are in Washington, D. C., held its annual convention in nearby Philadelphia. The press reports 20,000 delegates attending from all over the land. Correct or incorrect as this figure may be, the meeting was an impressive one, deserving far more attention than most of our busy citizens were inclined to give it.

Eloquent speakers representing the Association commended public education to us as the answer to the vexing problems of our day. Developing the theme: "An Educated People Moves Freedom Forward," Miss Waurine Walker, former Association President, declared that public education must march on despite all rising costs. Echoing a sentiment expressed in one of President Eisenhower's speeches, this good lady asserted that education must be for the masses, "for all and for each," and that we Americans cannot hope to live on an island of contentment in the midst of a sea of world-misery.

Dr. James Conant, with all the fine accents of Harvard, warned that our universities can destroy freedom as well as foster and further it. His plea for the educated man accepting the responsibility of leadership in public affairs was a moving one.

Mr. Norman Cousins, Editor of the *Saturday Review*, deplored our nation's "casual approach to violence." He chided the Sunday School for not having taught him sympathy. At the same time, he lauded Albert Schweitzer as a great humanitarian whose words have been taken too lightly by our national leaders. Mr. Cousins spoke well, but he failed to take the next logical step, not simply that of com-

mending Dr. Schweitzer to our educators, but also that of commending to them in frank, bold words Dr. Schweitzer's God and Savior.

It will be observed from the aforementioned samplings that our nation's educators are serious-minded and deeply concerned about the common welfare. They have our common support but they deserve it in a larger and more consecrated degree. Our church officials need to follow closely the trend of public education. The church is not without a great responsibility in the matter. Do you want fuller information? Write to the **National Education Association**, 1201 Sixteenth Street, N.W., Washington, D. C. Ask for summarized reports on the recent convention and for any other information you may desire. After all, public education is our concern.

WHERE DOES THE NATIONAL EDUCATION ASSOCIATION STAND?

Expert parliamentary leadership kept dangerous issues from exploding at the Association's recent Philadelphia convention. The problem of segregation versus integration which centers very much in the educational area was tactfully handled. Pious and rather platitudinous recommendations were made. We must exercise patience in such matters. We must avoid extreme measures and we must move in accord with democratic procedures. It was all so true, so safe. Maybe, in some smaller group-sessions fiery spokesmen from the Southland repeated the threat of state officials to close public schools rather than integrate them, but your correspondent, with both ears wide open, heard no such sentiments expressed.

The Association did put itself on record approving the Administration's stand on Federal aid for public education. It was carefully stated

that Federal aid, as the Association understood it, was not synonymous with Federal control. Opposed to Federal aid was openly expressed but in no strong way.

To one not initiated in the workings of the Association, it seems that speakers and leaders are inclined at all times to shirk from the religious implications involved in what they were saying and recommending. Miss Walker of Texas, former Association President, asserted that, if education to serve effectively, it must maintain "an inner core of faith." What this inner core might be was not explained. Dr. Conant asserted that the university might become an agency for evil. He failed to explain how such a catastrophe might be avoided. Mr. Cousins lauded Albert Schweitzer as a great humanitarian, but he had nothing to say about the Christian faith that produced Schweitzer. One conclusion becomes apparent: modern education, good as it is, is a great need. That need is not religion, for the Christian faith which the church is committed to give. Our educational system, for fear of controversy, does not deal directly with this problem. Shall the church follow the example, go its separate way, or a discreet silence? Christian educators, what is the answer?

THE BISHOP COMES TO WASHINGTON

Bishop Hanns Lilje's recent visit to Washington was a busy one. No doubt, a most useful one. It transpired in his conversation with President Eisenhower is a revelation either for him or the President. But, if pictures reported in the local press have any accuracy and meaning, this visit at the White House must have been a friendly one and both parties must have enjoyed it greatly.

The good Bishop was also welcomed at certain social functions in this city which only dignitaries in the upper echelon are invited to attend. Again we must rely on newspaper account as we have no direct knowledge that "a good time was had by all."

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Freedom and Obligation as Citizens

"Too hot to handle"

The phrase "hot stuff" was used in the ordination sermon, referring to the radio-active power within the Gospel which is to be handled dangerously and usefully by the ordinands. It is a meaningful reference. There are people who refuse to converse about religion or politics. Both subjects are considered too "hot" to handle. Perhaps such people are afraid of personal involvement. But here at convention we must handle ourselves as Christian citizens.

When many of the other Protestant Churches get together at convention, they study and pass resolutions dealing with such areas of our citizenship as the racial situation, atomic fall-out, disarmament, etc. When we gather, it seems we rarely mention the great issues of our day except in formal prayers. The reason for avoiding the subject of "Freedom and Obligations as Citizens" into our series of topics is that we might give less consideration to this part of living.

When we are faced with the problem of determining the nature of our freedom and obligation, where do we turn for guidance? It was in the mind of those who set our program that Romans 13:1-8 could help us. But when we begin to examine Paul's writings to the people of Rome, we find that he uses some words that are only controversial because of their varieties of meanings in different settings. We do understand, though, that Paul was rightfully grateful for the protection that he enjoyed and needed often in his missionary journeys. The freedom that he had to travel and to preach along the trade routes of Roman commerce was vital to his citizenship. He is speaking of a righteous and benevolent government. He is not saying that resistance to a bad government is wrong nor does he minimize what the Christian Church owes to the rebels of history.

Paul is not here to interpret his words in our modern setting. We are at loss to say what his comment would have been to Dean Inge who said Martin Luther and the Lutherans were responsible for the rise of Hitler due to their readiness to "be subject to the governing authorities." If Paul could be with us today and were to sit down in a counselling situation with an American Indian, hunched against the blowing sand in the shade of a rock on the dry wasteland of a reservation, would he quote his own words, "Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment." What would he say to a Christian mother sitting in deep depression because of the darkness of her isolation, having been the victim of an unjust court decision, or left out by a technicality in a pension system, or brooding because of the loss of an only son serving his country in war? Would he use such words as "God's wrath" or "judgment" or "authorities are ministers of God?"

This address by the Rev. Lyle Paulsen, Harlan, Iowa was delivered at the recent Synodical Convention at Racine, Wisconsin.

"Freedom and Obligations as Citizens" is a very challenging subject and Paul's advice to the Romans can take on a variety of meanings in the many different situations that life provides. For instance, what about a negro trying to enroll in a state university, or a Baptist preacher wearing the white robe of the Ku Klux Klan, or the Navaho Indian being resettled in the brick canyons of Chicago, or the farmer who goes in to sign up for the soil bank program, or the United Evangelical Lutheran delegate (conservative and middle-class) sitting in convention?

Paul was feeling the gratitude that comes when he counted the benefits he derived from his ruling authorities. I am sure he felt as all people feel, "what is good and helpful comes from God." Therefore, when government benefits us, it is God given. When it doesn't then it comes from some other source.

Amidst the variables that belong to every individual as a Christian citizen, there is one constant factor, that of the obligation to love. It is an all-encompassing obligation that never changes. It is always sacrificial and it is worldwide. Whatever the liberties that belong to a Christian in any kind of government or situation of life, he is to love God with all of his heart, mind, soul, and strength. The cross is unquestionable. Nothing could be more basic to his relationship with all men and all governments. It is from God, forever established. Behind us, yet before us. And always above us.

Our concern in convention is to enlarge the influence of the Gospel through reaching out, establishing more churches, and making the present ones more effective. We think much about converting men to Christ. Do we expect this to make them better citizens? Billy Graham says that to convert all people to Christ will solve the H-bomb question. Reinhold Niebuhr says that this is folly. Again we are involved in the variability of word meanings. But we realize that conversion does not always make people more loving individuals. Nor does it provide immediate insight into the problems and affairs of others. It may not even make them more sympathetic to their needs in areas of citizenship. It could fail, too, to aid in carrying out the intricacies of administering the affairs of government fairly to all. Besides coming to Christ, we must grow up in him.

We have heard much at this convention about coming to Christ, about bringing others to him, about enlarging the church. We have felt the call again and again to serve our Lord. We have experienced his hand on our heads in forgiving mercy, his hand on our shoulders in encouragement, his hand in our pocketbooks inviting us to share. But we haven't always seen that his finger points to the world of our citizenship, that we are to

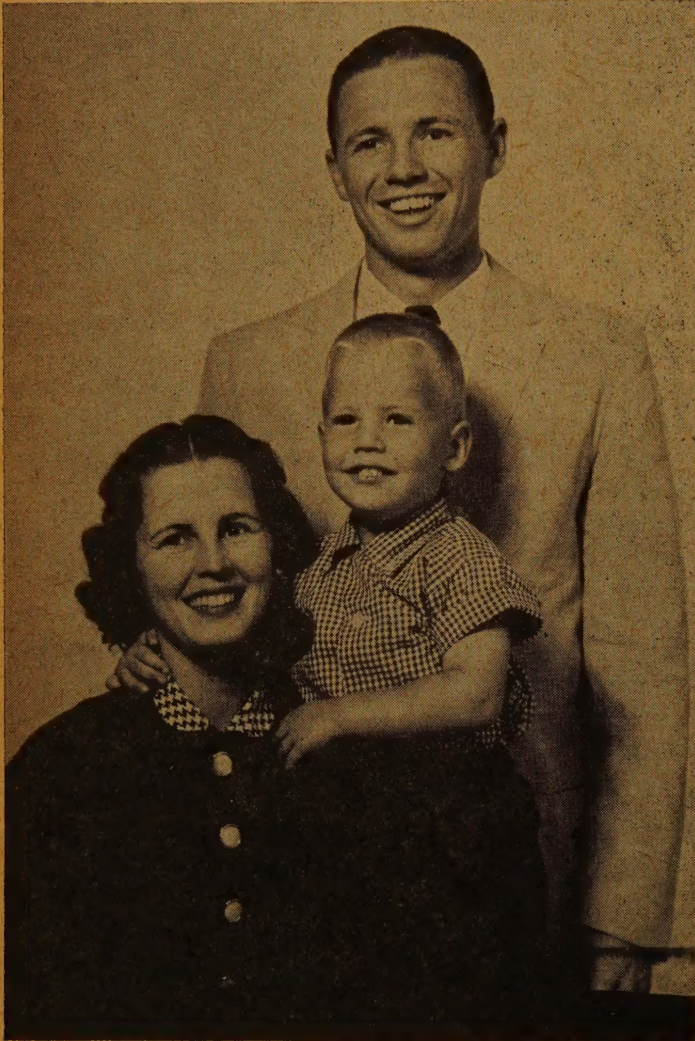
(Continued on page 9)

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen

Viborg, South Dakota

THE NEW MISSIONARIES TO SUDAN



The Rev. Mark Thomsen and Family

The Rev. Mark Thomsen, who was ordained at the recent Racine convention sailed with his family for Sudan, July 2nd.

Pastor Thomsen was graduated from Dana College and Trinity Seminary. In 1956-57, he did post graduate work at Princeton Theol. Seminary and earned the M.Th. degree.

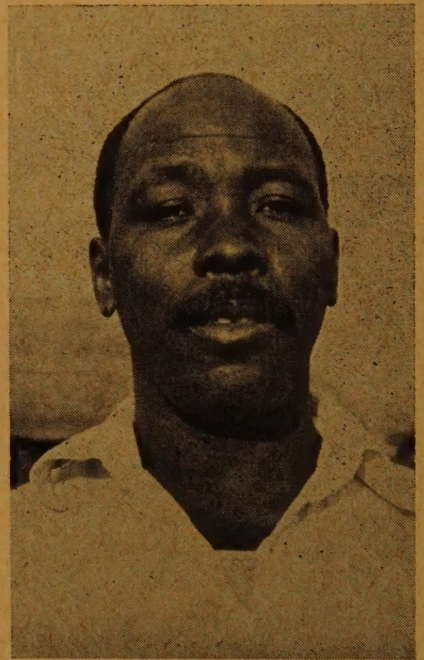
We quote from Pastor Thomsen's vita as follows:

I, Mark Thomsen, was born in the fine Christian home of Pastor J. H. Thomsen, February 24, 1931, and here as a child, I experienced the Christian love and faith. For this God-given privilege and for my parents' many prayers I am deeply thankful.

As a youth I felt that it was God's purpose that I should be a missionary, but among the interests of life, and midst the business of self-service, both my Christian life and that call were nearly lost. As a college student I reached a crisis in my life. God, having pursued me with His grace through many years of indifference, seemed to place before me once again a vital decision: either become a follower of Christ and a missionary of His grace or continue your own self-seeking way.

This experience was possible only through God's love in Christ which has pursued and redeemed me and which has called me to serve Him by sharing His Gospel of salvation with others whom He loves. I do thank God for the privilege of serving Him in this way, and I, in Christ, will not tempt to do this work with all my heart, soul, mind and strength. For I know God has sent me, and I know I will claim His love and power, not my own.

As helpers in this work I thank God for my Christian wife and our son who have been and I know will be a constant source of strength and happiness in the years to come. I also wish to thank all those Christian men and women whose influence and training have made my future ministry possible, particularly the faculty members of Dana College and Trinity Seminary.



Pastor Ezra Jangare, Sudan Africa

Pastor Ezra Jangare, a native pastor of our Sudan Mission in Nigeria, Africa, will attend the Lutheran World Federation Assembly in Minneapolis this coming August 11. While in this country he will also visit quite a number of our congregations from the East to the West. He is one of the finest Christian Characters we have in the Sudan Mission. He speaks English although not too fluently. His native language is Hausa. The following is his itinerary:

July 26, 1957 — Arriving in New York
 July 26-Aug. 1 — Visiting our congregations in Eastern Michigan
 August 2-10 — Attend Staten Island Conference
 August 11 — Speaking in Chicago Churches
 August 12 — St. Mary's, Kenosha, Wisconsin
 August 13 — Emaus Church, Racine
 August 14 — Waupaca, Wisconsin
 August 15-25 — Attending Minneapolis Assembly
 August 26-28 — Kenmare and vicinity churches
 August 29 — Sidney, Montana
 August 30- September 1 — Eugene, Oregon
 September 3-4 — Oakland and Castro Valley
 September 5-6 — Fresno churches

(Continued on page 13)

Freedom and Obligation as Citizens

(Continued from Page 7)

him there. We do not find Christ only at convention or at our altars. We find him walking among the people who are struggling, often complaining about, raging against, or ignoring the obligations of citizenship. Jesus is concerned about sin and grace, this has with implications for payment of taxes, obeying laws, coming inequalities, securing fair farm prices, par-and price supports, bringing about disarmament, shing H-bombs and atomic fall-outs.

When we sit here dealing with the affairs of Christ's church, our obligations as citizens are constantly called in question. While we support Dana College voluntarily we are obliged to pay taxes for the secular university. When we discuss stewardship, it is always in the network of taxes. We talk about the pension system with difficulty because of social security. And we must weigh them all on the scale where the obligation to love weighs the balance.

Everyone here goes to church on Sunday. Few are preoccupied with how to understand the Trinity, or the real presence in the sacrament, or the exegesis of the thirteenth chapter of Romans. Most of the time thoughts run along the subjects of what the hog prices will be in the Fall, what kind of treatment uncle Bill will get in the hands of the doctors in the state mental hospital, whether son John will have to be stationed in Japan, or if the proposed highway will cut the farm half—all of which are parts of his citizenship. It is areas such as these that he is caught in the tensions of living the problem of liberty and obligations.

When the ordinary citizen comes to church, he learns that he can be free. Free in what respects? He can be free from the blinding worry that these subjects are out of the concern of a loving God. He need have no fear that he is lost in the fate of a big machine. He is free from feelings of despair about his destiny, or of loneliness because of injustice, or of isolation because of his unimportance. He comes to worship and declares his faith in Jesus Christ for out of his struggles as a man, he knows his need of a Savior and a Shepherd. There is a sense of supreme relief in being free to seek grace and strength to bear responsibilities. He comes to experience the freedom attained through resolving his conflicts.

In this unique and challenging world of a thousand demands, the Lord is with us all. While fiery crosses are burning in frightful hatred in some communities, there is standing clean and bright and beautiful and exultant on our altars. But there is that cross we have always accepted as a way of life, the obligation to love. The cross that is in the heart is the one which helps to answer the questions of citizenship for the answers are always on the side of love. That does not say the solution is easy. It only says the answer is given by God. Complete committance to Christ is the way to attain



Recent Dana Graduates Appointed to University and College Faculties

Dr. Lyle Jacobsen, a 1951 graduate of Dana College, has received an appointment as Assistant Professor of Business Administration at Stanford University, Palo Alto, Calif. Jacobsen majored in Business Administration at Dana. After service with the Army, he completed his work for the Master's degree at the University of Nebraska, and this spring was granted the Doctor of Philosophy degree by the University of Illinois.

Mr. Robert Hemmingson, a 1953 graduate and former Dana student body president, will receive the Master's degree at the University of Nebraska this summer. He has been appointed instructor in Economics at Augsburg College, Minneapolis, Minn. Mr. Hemmingson is the president of the Alumni Association of Dana College and Trinity Seminary.

The Graduate School of the University of Minnesota has announced the award of Master's degrees this spring to two Dana graduates, Peter Thorslev, 1950, and Barbara Peterson, 1956. Both received the Bachelor's degree with honors at Dana. At Minnesota Thorslev majored in English, Miss Peterson in Library Science.

Homecoming Preparations Continue

The three day Homecoming at Dana College, October 25-27, will begin with an elaborate crowning of the Homecoming queen on Friday evening and close with the morning worship service on Sunday. Plans are being made for an all-campus open house following the coronation. Also scheduled for Friday evening is an hour of coffee and conversation in a candlelight dining hall.

Homecoming this year looks to the past and to the future. Three classes will be honored—1927, 1937 and 1947. At the same time the future plans will be featured as the theme "Rise Up and Sing Our Song" is carried out.

Former students from points as far distant as Maine and California have already indicated they will be home on College Hill for the festivities. Send your requests for housing to Miss Mary Ann Effken, Dana College.

Come back to College Hill for the

DANA COLLEGE HOMECOMING

October 25-27, 1957

THE LUTHER LEAGUE

John W. Nielsen, Editor

Letters to Young People

Dear Marge and Don,

Remember that in my last letter I wrote to you about some of the confusion that is not so amusing with respect to boy-girl relationships? I promised that I would try in this letter to help you see some of the things that we can learn from the Bible about love. Before you read the rest of this letter maybe you could find the last letter or two and review them a little.

TO TRY TO WRITE ALL that the Bible teaches about love would take a lifetime, let alone several letters. After all, that is the main theme of the Bible. It is principally about God's love for man. But God's love for man is seldom written about in the Bible without also mentioning, or hinting at, man's love for man.

It is interesting to notice, Don and Marge, that in John's first epistle God is called **love**. This same author said of the creation of the world ". . . all things were made through him, and without him was not anything made that was made" (John 1:3). Of all the things that God created it is said, "And God saw everything that he had made, and behold, it was very good" (Gen. 1:13). So you see, God who is love expressed His love or goodness in creating a good world, and in this world He created as good what we call love.

Now don't get me wrong, Marge, I'm not saying that "Christian love" is the same as "romantic love." But what the Bible seems to be saying is that God has created us as physical beings with ability to love in a physical way, and that is good. Yes, sex, so called, is of God and a holy and wonderful thing about us. It is part of the good world that God created for us to live in and enjoy according to His will. Sure, Don, I know, that you heard all this in your confirmation classes and Marge has had some church education too. The big question isn't any longer about the goodness or badness of sex; the sinfulness or holiness of physical love; but rather how to keep it good, holy, and honorable; how to keep it the way God intended it to be.

Don, you were telling me about the time you were going steady and how you were getting to feel pretty serious about this girl. Remember how it was? One time you told me you had a particularly hard time saying good night. You were sort of flushed about it and felt sort of guilty. Remember? Be thankful; you're a normal boy, Don—to feel sort of flushed, I mean. After

all, you were rather intimate with your date that intimate enough to make any normal boy become usually aroused. You see, Don you were becoming **familiar**; that is, you were gaining **knowledge** about that is reserved for a more advanced relationship.

HAVE YOU NOTICED that in the Bible what tells of a husband and wife coming together in order to have children, the Bible describes it like this: Adam **knew** Eve his wife, and she conceived and Cain . . ." The Bible talks about the intimacies as a kind of knowledge. That's right, Don; you are probably thinking the same thing I am writing—that Adam knew too much about this date after that experience which left you a little embarrassed.

There are lots of different kinds of knowledge; that we talk about and teach, others that we don't talk about but rather keep secret because it is personal or sort of private knowledge. Perhaps your dad has expressed this upon you with respect to the amount of income tax he pays: "It isn't anybody else's business."

So it is with intimate sex knowledge of another person. It is the kind of personal knowledge that just does not share in common conversation or in public demonstration. As a matter of fact, it is such a personal kind of knowing that it is reserved for those who are married to share that secret for the rest of their lives together. . . . who would consider something as a secret when he or she tells you tell it to the "one" it has already been shared with others? Once knowing that secret about that loved one it is impossible to un-know it. That is the reason why the Bible said, "The two shall become one." They are not one in the sense of the physical union but they are one in their knowledge. Any time you divide one by two you end up with a fraction. This is the emotional and sexual condition of any divorced couple: They are fractured people.

AT LAST A STEP in the direction of an answer to the question: **Sexual love or knowledge, which God has given to us, is kept holy when it is reserved for the one with whom we will live the rest of our earthly life.** After all, we would consider something as holy (set apart) which has been made common use of, that is, not set apart.

But this raises another question and I can just guess Marge's next letter so I'll take a try at it now: **What has one gained too much personal or intimate knowledge about another person sexually? Or when have you gained too far?**

Any time a girl or boy is physically aroused and mulated to go further by a particular stage of petting, necking, somebody should start the car rolling before they find themselves rolling on into marriage faster than they had planned. Jesus said that if one thinks out a person in a lustful way one has already become adulterous with her. Certainly He would not want to stop us from ever having physical urges in the direction of the other sex, but by citing that tremendous standard helps us to see that how far one can go depends a great deal on who is the one involved and what is in the mind.

REMEMBER THIS: Petting is clearly God's created process by which men and women prepare themselves for complete sexual expression, right now. There are a lot of advantages to going steady, but one disadvantage is the heavy petting that such couples sometimes engage in. Not being husband and wife, they stop, hopefully, short of the complete act, and walk around in a daze most of the time because the natural sequence of events has been frustrated.

I'd like to write again some time and tell you about three-dimensional love. Right now time and space won't permit. If you're interested, drop me a line.

Sincerely,
Pastor Byers

(The above is the third of a series of letters taken from **The Bible Banner**.—J. W. N.

North Dakota-Montana

The LUTHER LEAGUE of the North Dakota-Montana district will hold its 47th annual convention in the Pella Evangelical Lutheran Church of Sidney, Montana on August 8, 9, 10, and 11th, 1957. We urge all Luther Leagues to send their delegates (one for every 10 league members or fraction thereof), and we hope to see many of our young people at the convention.

Rev. Virgil Andersen, President
Mary Ann Hanson, Secretary

Invitation to Luther League Convention:

The Luther League of the Pella Evangelical Lutheran Church of Sidney, Montana extends a cordial invitation to all Luther Leaguers of the North Dakota-Montana district to meet in Sidney for the annual convention, August 8, 9, 10, and 11, 1957.

Registrations: from 5 to 6 o'clock on Thursday, August the 8th.

YOUTH OFFICE BULLETIN BOARD

NEW LUTHER LEAGUE MISSION PROJECTS

Foreign Mission projects amounting to \$2,250.00 per year for the next two years were adopted at the Luther League convention in Fresno, June 27-30. They are:

\$1,000.00 per year toward the support of the Rev. Lloyd Neve, missionary to Japan.

\$1,000.00 per year to help establish a Lutheran Bible Camp in Japan.

\$250.00 per year to support young Japanese men who are preparing for the ministry.

You note that all these projects are for our Japan mission. Some of the reasons for this are, that our Japan mission did not receive the support it needed from our synod last year, and the Rev. Paul Johnsen, missionary to Japan, who was one of the speakers at the convention, convinced us that Japan offers as great missionary opportunities as can be found anywhere in the world at present.

Supper will be served free at the homes on Thursday evening, only.

Breakfast will be served free at the homes every day.

There will be a charge for the other meals, with the exception of the noon meal on Saturday, which will be a picnic provided by Pella League.

Send your name to the lodging committee if you plan to stay for all or part of the convention. Let us know if you will have a car so we can provide lodging in the country for some of you. Lodging in homes is free.

Judy Johnsen, President, Pella L. L.
Donna Nelsen, Sec'y

Lodging Committee:

Fred Iversen, L. L. Counsellor, Address: R.R. 1, Sidney, Montana

Aaron Frandsen, L. L. Counsellor, Address: R.R. 2, Sidney, Montana

Bernice Sorensen, Chairman, Lodging Committee.
Address: 510 6th SE, Sidney, Montana

BY THE FIRESIDE

GRACIOUS LIVING

If I should ask of Him who holds
All good within His giving
Some special gifts, I think I'd ask
For grace in living.
That I might have a gentle heart,
A spirit brave and gay.
A comrade's sympathy for those
Who walk my way;
The proud humility that's best,
Receiving as in giving.
Lord, teach me daily, then, the art
Of gracious living.

TREASURES IN HEAVEN

There is a quaint old legend about a wealthy woman who, when she reached heaven, was shown to a very plain cottage and was told that this would be her heavenly home. She objected strenuously and demanded to know why she could not occupy the fine mansion across the way. "Oh, no!" she was told, "that belongs to your gardener." "To my gardener! Why does he have a much better house than mine?" "Well," said the guiding angel, "you see, we build the houses up here from the materials sent up by the people on earth. You did not send much, so we couldn't build anything but this little house."

This little story illustrates a great Scriptural truth. Our Savior expresses this truth when He says: "Lay up for yourselves treasures in heaven." These treasures are those works which we do out of love to God and neighbor, in the name and for the sake of our Lord Jesus, who loved us and gave Himself for us. Jesus said that even our humblest service, if it is rendered in His name, is a treasure laid up in heaven for us. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

A CHALLENGE TO THE CHURCH

"The church has been too long apologetic about asking that its people be generous. Is the church asking for money? Certainly it is; and it will always be asking for money so long as there is human need and the Spirit of Christ lives in the church. Religion is not an easy convenience: It is life's greatest challenge, both in the sense of the magnitude of its program and also in the call to sacrifice that it makes on all disciples. The church offers no easy way, nor can it do so. It is an institution of martyrs and heroes. Most of the men who wrote the New

Testament or dared to follow Christ in the first century finally wore the martyr's crown. When we as Christians try to live a life of ease without sacrifices for the cause, we are attempting to unite incompatibles. A life of ease does not suit men of heroic mold. The true church can never be without a challenge of sacrificial living for its people. And this challenge must include giving as one of its most important elements."

—Selected.

WHO IS THE COMPANY?

"Can I put money into this bank?" The boy who asked that question was about 15 years old, and his clothes were poor. What the banker could not see was that he had three layers of paste board in his shoes, to keep his feet off the floor.

"How much do you want to put in?" the banker asked. "Four dollars." "How do you want the account made out?" "John W. Yates and Company." The banker looked at the boy and didn't know whether to laugh or not. At last he asked him: "Who's the company?"

"God" said the boy. "I got my first month's pay today, and I'm putting ten per cent aside for God's work. This is God's money."

Maybe you have heard or read of John Yates. He did not stay a poor boy very long. He got to be bookkeeper, then bank teller, then cashier, army quartermaster, insurance salesman, and at last a general agent. He handled millions of dollars. But he always kept God for his partner. Where did he get the idea? Where boys get so many good ideas from: His dear mother.

LASTING BENEFIT

To "have a good time" is a most common ambition. One will often pay for the "good time" with money and time; and some would even sacrifice reputation, if not character.

But, seeing the vanity of the mere "good time," one wrote:

"I walked a mile with Pleasure;

She chattered all the way,

But left me none the wiser

For all she had to say.

„I walked a mile with Sorrow,

And ne'er a word said she;

But, oh, the things I learned from her

When Sorrow walked with me."

Is it wrong, then, to have pleasure or the good time? No. But it is wrong to place this consideration first. If one will "seek . . . first the kingdom of God, and his righteousness, he will get that kingdom; and where there will be burdens and responsibilities and some sorrows, there will be the addition of much pleasure—joy and peace. These good things will abide.

—Selected.

He who offers God second place offers him no place.

—John Ruskin

It takes little time to administer rebuke,

But it takes a long time to forget it.

—Chinese proverb

While the young suitor was waiting for his girl, the latter's little sister sidled into the room.

"Did you know my sister's three other boy friends?" she asked coyly.

"Really," he said in surprise, "I haven't seen any of them."

"Neither have I," said the mother, "but she gave me a quarter to tell you."

A Negro minister once described a well-known but close-fisted brother as being as stingy as Caesar, and he was asked: "Why do you think Caesar was stingy?" He replied, "Well, you see, when the Pharisees gave our Lord a penny, Jesus asked them, 'Whose subscription is this?' and they said, Caesar's."

Student (airing his knowledge of home): "I'll explain deduction. In our backyard, for example, is a pile of ashes. By deduction that is evident we've had fires going this winter."

Father: "By the way, John, you might go out and sift the evidence."

The lady, although by no means sylph, prided herself upon the neatness of her well-rounded figure. One day when she appeared upon the hot porch with a cluster of daisies pinned against her green linen frock, a gallant old gentleman complimented her.

"Miss Robinson, those certainly are charming flowers!" Then with the profoundest of bows, he added: "The suit you precisely. You look like Virginia hillside!"

BOOK REVIEWS

had been typing away at an article now it was completed. Exultingly went into the kitchen and announced to my Lady there, "I've finished my pie." Just as triumphantly she replied, "I've finished my pie."

Now pieces in the study and pies in the kitchen go together. Creative folk do up manuscripts are sometimes apt to look down upon culinary arts who do up meals, and cooks sometimes poke fun at long-haired writers who frame essays but cannot cook an egg. But whatever poems or prose, whichever our specialty, the Cult of the Study and the Cult of the Stove are each other. Pieces would soon wither if there were no pies. And there is more than meat—man does not live by bread alone.

There need be no warfare between the School of Martha and the School of Mary. Mary was the meditative sort. I'll venture she could have written some good articles on those chats with Jesus. But things would have been top-heavy around Bethany if Martha had not been in the kitchen. The kitchen almost got Martha down, at least once, but if all Marthas left the kitchen for good we would all be down.

Vance Havner, in
Rest For The Weary
(Fleming H. Revell Co.)

An old railroad conductor, carefully punching tickets at the train entrance on a very cold night, was criticized by some of the shivering passengers hurrying to get aboard. Somebody

said, "You're not very popular tonight, Conductor." He calmly replied, "I'm mainly interested in being in good standing with the superintendent of this railroad." God's man had better see to it that the Heavenly Superintendent approves and not worry too much about the complaints of some of his hearers.

Vance Havner, in
Rest For The Weary
(Fleming H. Revell Co.)

We belittle God when we beg for crumbs, while he stands before us in the Person of Jesus Christ and declares Himself to be the entire bread of life!

Eugenia Price, in
Early Will I Seek Thee
(Fleming H. Revell Co.)

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THE WASHINGTON OBSERVER

(Continued from Page 6)

Most important was the Bishop's meeting with pastors, leaders in our local churches and government officials at a dinner held in our local Christ Lutheran Church, Missouri Synod. This meeting was one of three seminars sponsored by the National Lutheran Council in the interest of acquainting us with the trend of world affairs and the church's interest in them and her responsibility for them. What the religious minded educator must have missed in the deliberations of

the National Education Association and what the Christian-minded government official must often long for as he serves in embassies and government offices, that Bishop Lilje supplied in rich and overflowing measure. These world-crises that worry us so much he clearly showed were all basically religious problems. They are only solved along moral and spiritual lines. We need to understand the nature of the problem and we need clarity of faith, Christian conviction and feeling, as we approach the problem. Bishop Lilje revealed a remarkable

knowledge of world affairs and keen insight into the American way of thinking. His "off-the-cuff" replies in the question and answer period were highly stimulating and informing. There can be no doubt about it—the Lutheran World Federation has a great leader in Bishop Lilje. As he leaves Washington to share in other meetings and make ready for the great conference in Minneapolis, the prayers of a host of friends and admirers, among them (we feel sure) the President of the United States, go with him.

OUR FOREIGN MISSION FIELDS

(Continued from Page 8)

September 7-10 — Los Angeles churches
 September 11 — Denver churches
 September 12-14 — District Convention, Lincoln, Nebr.
 September 15 — Ruskin, Nebraska
 September 16 — Fremont, Nebraska
 September 17 — Blair, Nebraska
 September 18 — Omaha and Council Bluffs
 September 19 — Elk Horn, Audubon, and adjoining churches
 September 20-21 — Spencer, Iowa—Dist. Convention

September 22 — Coulter, Iowa
 September 23 — Cedar Falls, Iowa
 September 24 — Albert Lea, Minnesota
 September 25 — Northfield, Minnesota
 September 26 — Hutchinson, Minnesota
 September 29 — Poy Sippi, Wisconsin
 September 30 — Leaving for New York

A free will offering will be received for the Sudan Mission at the meetings held, where Pastor Ezra Jangare speaks if that is possible. The offerings will be sent to Mr. P. Hansen, Blair, Nebraska.

Sincerely yours,
 N. B. Hansen

HANNS LILJE — STALWART OF GOD

(Continued from Page 3)

Christ prepares a table before us. He is with us. Trust Him."

For all his erudition and scholarship, he is fluent in six languages and has written 14 books, Bishop Lilje insists on simple speech. He criticized the main study document of the World Council of Churches at Evanston in 1954 as "lacking in hope" and as "too theological and not sufficiently common in its language."

Some say he is fanatical about using clear, simple words. He says if you can't be clear and simple, then you don't believe.

In his many absences, and he has been traveling almost constantly since his first trip to the Orient 30 years ago, his short, dark haired wife, Frau Erna Lilje, quietly takes on many of his church administrative duties and keeps things moving in orderly fashion. Three children, two daughters and a son, are now grown. One of his daughters is married to a young German physician, a refugee from Eastern Germany, and there are two small grandchildren.

Bishop Lilje's interest in promoting live and responsible journalism is evidenced by his chairmanship of the Chamber of Publicity of the Evangelical Church in Germany and by his personal directorship of the weekly "Sonntagsblatt," which covers a wider field than most religious periodicals and is one of the most popular church papers in the country.

Always cooperative with the press, he is known abroad as the "journalist's bishop," and he's also a great favorite with news men in the United States, where he has been a frequent preacher, lecturer and commentator on public affairs since his first visit in 1931.

As fluent in English, French and Italian as in his native German, the Bishop, whose other languages are Greek and Latin, has a ready wit and adaptability that endear him to

people wherever he goes on his travels.

An audience that listened intently to his serious address burst into unrestrained laughter when he cited the stock gibe against Christianity, "Although it has been here 2,000 years the world is no better," and then capped it with "There has been water on the earth for more than 2,000 years and yet one still sees plenty of dirty people."

He not only knows English, but he knows colloquial American, too, and has entered into bull sessions with young GI's with the same success that he earns in weightier councils with higher echelons.

In July of this year, for the second time since his election as president of the LWF, Bishop Lilje had an interview with President Eisenhower. His previous visit at the White House was in 1953 in the early part of Eisenhower's first term. In former years, he was received by both Truman and Roosevelt.

The son of a deacon, Hanns Lilje was born on August 22, 1899, in the intellectual city of Hannover, the Boston of Germany. During the first World War, he served as a private in the German Army. Later he studied at the universities of Goettingen, Leipzig and Zurich and at the Loccum Cloister.

Ordained in 1926, he returned to Hannover and served as a student pastor for a year. Then he became general secretary of the Student Christian Movement in Germany and also vice president of the World Student Christian Federation, in which capacity he served until 1935, traveling to India, Egypt, and the United States.

His enormous high-ceilinged, book-lined study is filled with souvenirs of these travels—interesting Oriental tapestries, vases, carved figures. His residence, however, is not elegant or imposing. Only now, 12 years after the war, a new home is under construction for the Bishop. He insisted that every single small parish church must be restored first.

his informality when in America, Bishop Lilje is a dignified decorum in Germany, wearing the formal clerical garb and riding in a Mercedes Benz manned by a very correct chauffeur. He expects always to be addressed as "Your Grace."

know this is not for me," he confides, "it is for church."

his first visit to the U. S. after the war, so the story is that the Bishop went shopping for a new suit of clothes at the Brothers in New York City. When he entered the store, the clerk approached and asked, "May I be of assistance, Your Grace?"

According to his American companion, Bishop Lilje observed that this was the first time he had been properly addressed in America.

His constant conflict with the rising power of Nazism during the years since 1935 of Dr. Lilje's life. By order of the political authorities, he was suspended for six months as general secretary of the German Christian Student Union. In 1938 he was barred from the province of Schleswig-Holstein. In 1944 he was forbidden to travel and to appear in public in the entire Reich.

On August 19, 1944, he was arrested by the Gestapo and imprisoned in Berlin. On January 18, 1945, he was released by the ill-famed "People's Court" on charges of treason and returned to prison to await death on the night of April 20.

Years after the Nazi regime collapsed, in the spring of 1945, he succeeded Bishop Marahrens as Bishop of the Diocese of Hannover, and was consecrated in the historic cathedral, then standing in ruins. After the death of Dr. Marahrens in 1950, he also succeeded him as Abbott of the Loccum Cloister.

As he is with church affairs in his own country, Bishop Lilje works equally hard for world Lutheranism and the whole Christian ecumenical movement. President of the LWF, he is the highest-ranking rep-

resentative of some 50 million Lutherans cooperating in the federation. The LWF unites more than two-thirds of the world's estimated 71 million Lutherans.

Perhaps because he knows only too well what imprisonment under a totalitarian regime can mean, Bishop Lilje labored ceaselessly with other LWF officials to effect the rehabilitation of Lutheran Bishop Lajos Ordass of Hungary. Last fall the efforts were crowned with success as Ordass was cleared of the charges which sent him to prison.

The grateful Hungarian Lutheran primate, now restored to office, calls Bishop Lilje, "Lion for the Church."

A prime mover in the birth of the World Council of Churches, and member of its important policy-making Central Committee, he played a prominent role in the great ecumenical gatherings at Amsterdam, Holland in 1948 and at Evanston in 1954.

Just as the ancient church held ecumenical councils of lasting effect and far-reaching influence, in which they united in a concentrated effort to rethink the Christian message for their day, so, he feels, the modern churches have the same imperative to face the problem of our time and to rethink their Christian message for realistic, practical application now.

"The only loyal contribution of a particular denomination towards this common aim," says Bishop Lilje, "is the attempt to represent within its denominational framework as clearly and purely as possible the One Holy Apostolic Catholic Church of our creed."

"We do not yet know," he adds, "whether the grace of God and the power of His Holy Spirit will use this worldwide Assembly in Minneapolis as an instrument to revitalize the Lutheran Church. But if this happens it will be an immediate contribution to the Christian vitality of the Church Universal."

Should that be one of the ultimate fruits of the LWF's Third Assembly, it will be due in no small part to the intellectual and spiritual leadership of Bishop Hanns Lilje, stalwart of God.

NEWS AND NOTES

Continued from page 2)

ing convention and for the conventions of the uniting groups of the Evangelical Lutheran Church, the United Evangelical Lutheran Church of America and the American Lutheran Church, and, it is hoped, the Lutheran Church.

Investigation revealed that the audience was already engaged for the next week.

It falls on April 17 in the year that convention Sunday will be held today after Easter.

was expressed at the meeting of the JUC that the organization of the American Lutheran Church could be completed on Saturday, April 23, so that they would be as members of The American Lutheran Church that the union throng would gather in on the following day.

The functioning of the new organization is to begin on January 1, prior to that date each uniting church will have certified and transferred all its assets to The American Lutheran Church.

PERMITS NOT GRANTED TO EAST GERMAN CHOIR FOR U. S. CONCERT TOUR

Lutheran World Federation officials have been forced to cancel plans for the famous St. Thomas Boys' Choir from East Germany to sing at the Third Assembly in Minneapolis this summer because of failure on the part of the East Zone government to grant exit permits for the boys to visit America.

Dr. Carl E. Lund-Quist, LWF executive secretary, said it was clear to the Communist authorities that the permits would have to be granted by July 15 or it would be too late to make final arrangements for the choir's 12-city tour as well as their Minneapolis appearance. When no word was received and a telephone call to LWF offices in Berlin indicated that none was expected, the plans were reluctantly cancelled.

"All American Protestants regret keenly that this famous choir will be unable to perform in the United States," Dr. Lund-Quist said. "We shall continue to hope that they can come at a later date."

RAPID INCREASE IN IMMIGRATION TO CANADA

According to statistics released by the Department of Citizenship and Immigration, the number of immigrants to Canada increased from 18,963 in the first quarter of 1956 to 62,460 for the same period in 1957. A few interesting comparisons are offered:

	First Quarter	First Quarter
Ethnic		
Origin	1956	1957
British	4,912	22,978
Danish	391	2,162
Finnish	93	373
German	2,317	4,644
Hungarian	76	11,963
Italian	4,158	7,606
Jewish	232	1,993
Dutch	1,050	1,795
Norwegian	76	356
American	1,915	2,071

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Foreword, Dr. Carl E. Lund-Quist

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